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says that it "presents neither more nor less attraction than that of any other vassal state of Rome. . . . The Galatians are no more the wild, defiant fellows who with sword in hand overrun half the world, depending solely on their own power and spreading terror wherever they come; they have become a diplomatic people that compete with their neighbors in ingratiating themselves with the Romans and in shrewdly turning to their advantage the power of the rulers of the world" (pp. 103, 104).—ERNEST D. BURTON.

The Bible of St. Mark. St. Mark's Church, the Altar and Throne of Venice. By Alexander Robertson, D.D. With eighty-two illustrations. (London: Allen; New York: Dodd, Mead & Co., 1898; pp. xvi + 376; 10s. 6d., *net.*) ' We have in this volume a concise history of St. Mark's, and then an elaborate catalogue and explanation of the sculptures and mosaics which adorn the church. Most of these represent scriptural scenes and characters, and hence Dr. Robertson gives his book the title of *The Bible of St. Mark*. He writes in a clear and popular style, and with a thorough mastery of his subject. His mind seems somewhat prosaic, and he describes all the splendor of the building with but few words of critical appreciation. Perhaps this, in one sense, is fortunate for the ordinary visitor to St. Mark's, who needs a careful guide rather than a poet. Other persons, who want more of rapture and eloquence, can find them in Ruskin's *Stones of Venice*. The text of Dr. Robertson's book is accompanied by eighty-two illustrations. These are photographic reproductions of the most important of the sculptures and mosaics. They cannot be praised too highly. Many of them represent objects not before photographed, and almost all of them are exquisitely soft, and yet clear and distinct. Dr. Robertson has produced a guide to St. Mark's which will prove invaluable to those who wish to become really acquainted with the church.—FRANKLIN JOHNSON.

Der Werdegang des deutschen Volkes. Von Otto Kaemmel. Erster Theil: Das Mittelalter. (Leipzig: Fr. Wilh. Grunow, 1896; pp. xx + 366; M. 4.) This little book, in which the author has attempted to tell the story of the upgrowth and progress of the German people during the Middle Ages, is not a book for beginners, but for the mature reader, who in small compass wishes to get at the hidden meaning, the underlying unity, of vast cycles of apparently disconnected historic events. That Dr. Kaemmel has done his work well

goes without saying. There is the same clear and straightforward recital of the story, the same deep sympathy with the German people in their long and almost hopeless struggle after unity and great national statehood, the same profound comprehension of the sources of national strength, which have made his larger work so long and so deservedly popular.— BENJAMIN TERRY.

Martin Luther. The Hero of the Reformation (1483-1546). By Henry Eyster Jacobs, Dean and Professor of Systematic Theology, Evangelical Lutheran Seminary, Philadelphia, Pa. (= "Heroes of the Reformation," edited by Samuel Macauley Jackson, Professor of Church History, New York University.) (New York and London: G. P. Putnam's Sons, 1898; pp. xv + 454; \$1.50.) Seven other biographies are to appear in this series of "Heroes of the Reformation." Of these *Martin Luther* is the first published. Dr. Jacobs treats his subject under three heads: "The Monk (1483-1517)," "The Protestant (1517-1522)," and "The Reformer (1522-1546)." The proportion of attention given to each topic or section is judicious. One sees prevalent errors in dates and in emphasis quietly set aside. Abundant references disclose the sources of his statements. For those interested in the theological positions of Luther this book is an admirable work. About fifty pages are devoted to a summary of Luther's theology. The sympathy and ability of the author for this part of his task are most evident. There is lacking, however, any adequate treatment of Luther's relation to the profound intellectual and theological unrest of his time. The Humanists and other leaders of the new learning, together with the influences of the university of Wittenberg, founded just at the time when Luther was prepared for intellectual advance, deserve a place in the biography of the hero of the Reformation. Luther's dominance in the subsequent history of civilization is so important that this history is manifestly defective without it. "The Zwickau prophets" have scant notice, and the Anabaptists are treated as monstrosities; yet the great truths which they held in common with Luther ought not to be overlooked. With the abundance of material at hand modern taste has the right to demand a psychological estimate of Luther's development; but there is little of this. The book is, however, admirable as a modern, accurate account of his deeds and beliefs. The illustrations are numerous and historically interesting. There is an index and a map.— HERBERT E. THAYER.